The Christian Socialist

The Golden Rule Against the Rule of Gold

Vol. VII. No. 16 | CHICAGO, ILLINOIS, AUGUST FIFTEENTH, 1910 | 50 Cents Per Year

The Gospel of Power

By George Howard Gibson in the People's Hour

Complete a man and brother, Jesus comes!
Take heart! Rejoice! The great Deliverer
 comes!
Fearless of soul, against all wrong he moves,
And round him press the poor, whose friend he
 proves.

His rage is just—and thieves from worship fly:
His words jar thrones—and priests cry, "He must
 die!"
The King of men heaven's law of love makes
 plain;
But all the ruling ranks oppose his reign.

They killed the Christ. And who can save us
 now?
Two thousand years—and still the landless
 bow. . . .
But hark! Behold, where Truth full-orbed has
 risen,
The Social Christ comes forth with power from
 prison!

Its conquering strength united labor learns,
And, joined in heart, all heaven to it turns.
The face of God through earth's dark clouds
 appears,
And [illegible] bands ring in the thousand
 [illegible]

Socialism Summarized

BY [illegible]

[illegible]

Roosevelt—An Asset and a Liability

Editorial

Col. George Harvey, in a keen, relentless editorial in the North American Review, severely condemns and liberally praises Theodore Roosevelt. He distinguishes between Roosevelt the man and Roosevelt the force, and prophesies certain conflict between the Taft and Roosevelt following. We desire to comment briefly on the main question of Col. Harvey's article: Is Roosevelt an Asset or a Liability? and especially upon his own answer to the question to the effect that Roosevelt is a Liability to the Republican party and an Asset to the American people. One would naturally think, in the present political and industrial situation, that a higher compliment could hardly be paid to any man.

Baiting the Lion

The greatness of Roosevelt as a force is recognized by friends and foes. Those who love him, and their name is legion, admire and believe in him with a blind, extravagant, reckless devotion. Whatever he does is right to them. And those who hate him most nevertheless admire and fear him greatly.

As a personal, political force Roosevelt has had no equal in American history; and it has been said, with probable correctness, that never since Napoleon has the world contained a personality so powerful. Whether he be "drunk with sense of power," as Col. Harvey says, or merely conscious of his role [illegible] of destiny," as his followers [illegible] ROOSEVELT IS A FORCE THAT NO IN[illegible]GENT PATRIOT, OR POLITICAL ADVENTURER EITHER, CAN AFFORD TO LEAVE OUT OF HIS CALCULATIONS. "The [illegible] Roosevelt" is far more [illegible] of progress. And it [illegible] ever remembered that the Roosevelt force is not merely personal. The present economic and political conditions—the state of the popular mind—supplies the dynamite of Roosevelt's power. He is but a mouthpiece, an expression, an agent of public opinion, born of popular discontent, which is far more than justified.

But, as small boys love to tease the savage animals at the zoo which are helplessly imprisoned behind strong steel bars, small speakers and writers, safe from his wrath in their own obscurity, love to vent their wit and bitterness against Roosevelt. They love to bait the lion only in circumstances of complete personal and literary security. This remark, of course, does not apply to such noted editors as Col. Henry Watterson and Col. George Harvey, who in their very criticisms have, all unwillingly, most graphically portrayed the real greatness of and their own compelled admiration for the distinguished subject of their wit. Criticism, like Death, "loves a shining mark," and Roosevelt, when his choler cools, will deeply appreciate the editorials of Watterson and Harvey as supreme personal compliments. They appear at least to attempt to be discriminating and just concerning a tumultuous, brilliant, forceful, self-contradictory personality which is extremely hard to judge correctly, whose friends are doubtless too adoring, whose enemies are as certainly too bitter.

We are particularly sorry, however, that nearly all of the Socialist speakers and writers who have criticised Roosevelt have displayed their own littleness and bitterness in a very undiscriminating, unjust, undignified and unconvincing manner. They, of all men, with the torch of Economic Determinism in their hands, should be able far better to discern the character and service of such a man and such a political force as Roosevelt in this great national and world crisis. They should know that such times must bring forth such a man and that his service to society AT SUCH A TIME is necessary.

To deny that Roosevelt has, judging by our light and from our view point, made colossal blunders and committed dreadful offenses would be imbecile, if not hypocritical. The Alton steal, the advance condemnation of Moyer, Haywood and Pettibone, with other things, must stand against his name in history like the stamping out of the Peasants' Revolt against the name of the illustrious Luther. But he is "a mere man," with like passions and limitations as the rest of us—all the more liable to mistakes and offenses on account of his matchless strenuosity, which often means mere impetuosity of temper and pride of action. Considering his temper, his unprecedented popularity, his [illegible] and his tremendous surroundings, it is amazing [illegible] his blunders more [illegible] the main hope of millions of [illegible] patriotic hearts (outside of the Socialist movement)

for the re-establishment of political and industrial justice and peace in our distracted land and since they fully and with much reason expect him again to be President of the United States, would be to commit the humiliating and self-injurious folly of throwing dust in the face of a strong wind.

Very few people in America now doubt that Roosevelt will be President again and, whether mistaken or correct, the vast majority rejoice in the prospect with real patriotic spirit. And the Socialists who have been amusing themselves and some of their less thoughtful readers and hearers—by immensely disgusting and disheartening others—by throwing mud at Roosevelt and using his [illegible] name as the butt of their would-be jokes [illegible] as coarse as they are foolish, have been [illegible] helping the cause of Socialism and the [illegible] party.

ROOSEVELT MUST BE RECKONED [illegible] SERIOUSLY, NOT FLIPPANTLY, [illegible] NOT VENOMOUSLY, WISELY, NOT [illegible]TERICALLY. HE LOOMS TOO [illegible] AGAINST THE FUTURE OF AM[illegible] BE TREATED AS A JOKE OR A [illegible]GOGUE. He is manifestly "the Man of [illegible]" incarnating the unrest, the [illegible] ture, the crusading, the [illegible] and [illegible] this critical epoch of American [illegible] HE THROW HIS GIA[illegible] AGAINST THE FOR[illegible] that is the question [illegible] himself may [illegible]

When all [illegible] [illegible] must, it will be [illegible] our party.

Roosevelt and Socialism

Roosevelt is such a vast, turbulent, [illegible] tity of molten, uncast metal that all sorts of [illegible] are being made as to what form he will assume when cooled and molded; what he will do in the coming struggle between reaction and progress, [illegible] plutocracy and democracy, between capital and labor. Some say he will assume the imperial [illegible] "the Man on Horseback" and ride down the [illegible] revolution with relentless [illegible]. It is [illegible] he might try that. His [illegible] known. But we do not believe he will [illegible] so—and, if flattered and misled by [illegible] greedy-hearted aristocrats, he should attempt the Napoleonic role—he will find that there are [illegible] also who can ride and shoot as well as he [illegible] is the Twentieth, not the Nineteenth century [illegible] that, as never before in the history of [illegible] THE WORKING PEOPLE ARE AL[illegible] POSSESSION OF THE MACHINERY [illegible] DUCTION, TRANSPORTATION AND [illegible] BUTION FOR PEACE OR WAR.

Others think that, driven by his own [illegible] quiring, patriotic spirit and goaded by the [illegible] and opposition of capitalism to reform, [illegible] become a thorough revolutionary Socialist [illegible] and lead the red-flag hosts to political [illegible] 1916 or 1920. Considering the drama and [illegible] acter of Roosevelt's mind, such a dramatic [illegible] tion is not impossible. He will surely be a tremendous factor one way or the other, [illegible]

What Roosevelt Will Probably Do

Casting aside both of the above forecasts [illegible] truculent and unlikely, let us thoughtfully [illegible] question of what Roosevelt will probably do [illegible] near future.

1. He will probably side with the [illegible] bulk of the Republican party and country [illegible] [illegible] is above all [illegible] administration, for "the Roosevelt [illegible]" will greatly strengthen the radical [illegible] country, especially in the Republican [illegible] probably prepare for radical victory. [illegible] his friendship for Taft, owing to the [illegible] the Republican party is [illegible] and which has so [illegible] to the fact that THE TIMES ARE [illegible] FULLY RIPE—and "the [illegible] able correctly to read the [illegible] sustain his [illegible] after the [illegible] of [illegible] of reform policies [illegible] and re-election of Taft [illegible] [illegible] progress by [illegible]

forces of revolt are gathering. "They also serve who only stand and wait," said one not so blind as Taft.

2. In 1916, possibly as early as 1912, Roosevelt will probably stand for re-election as President and will be seated by an unprecedented majority, Democrats vying with Republicans in his support. Or he may at that time head a new party, which would make little difference, for the people in general are with him, and his renomination would make a new party of the Republican as compared with what it has been for forty years.

The Breaking of the Dam

3. Re-elected to the Presidency again, backed by popular enthusiasm, filled with a sense of authorized power and bitterly opposed by the most reactionary forces of plutocracy, Roosevelt will probably be forced by his own spirit (and by the opposition) to do radical things—THEN BIG EVENTS WILL SURELY FOLLOW EACH OTHER IN RAPID SUCCESSION, for neither the radicals nor the conservatives, nor both together, can stem the tide when the pent up waters of popular revolt once break through the dam of plutocratic rule, AND THE REVOLUTION WILL BE FAIRLY ON!

Who dreamed when Abraham Lincoln was elected President in 1860, ON A PRO-SLAVERY PLATFORM AS TO THE SOUTH, that chattel slavery in America would be ended within five years? We are rapidly approaching a crisis of far greater magnitude and meaning.

Already strange signs are in the sky. During the heart to heart talks between Roosevelt and the German emperor, can any one doubt that the subjects of Socialism and the government ownership of railroads prevailing in Germany were freely discussed? The same reasons that impelled the German government to purchase (in a sense by force) the railroads of Germany are far larger and more powerful in America. And it is a significant fact that Roosevelt had scarcely set foot upon American soil before prophecies of the sale of the railroads of the U. S. to the government were openly discussed by President Ripley of the Santa Fe and other railroad magnates coupled with the meaningful suggestion that the American railroads are much undercapitalized! Ripley reveals in a letter to William Allen White the fact that he realizes that "government control" would mean endless friction, confusion and loss, and that government ownership alone will bring peace. THE MAGNATES ARE EVIDENTLY GETTING READY TO UNLOAD THEIR RAILROAD PROPERTIES UPON THE UNITED STATES GOVERNMENT AT INFLATED VALUES WHILE OBLIGING CAPITALIST CONGRESSMEN AND SENATORS ARE IN CONTROL AT WASHINGTON! A few years more of Roosevelt in the presidency would probably cause this at least to be accomplished.

But let not our Socialist comrades become unduly excited at this near prospect of capitalistic "high finance." We are used to worse. The interest on the bonds, even at a fabulous price, would not approach the present railroad graft, and future Socialist legislators will know exactly how to get rid of those bonds!

Wilshire ably argues that, as the sinking of a large ship sucks down little boats which happen to be near, the national ownership of railroads will speedily draw other great enterprises, such as mining, steel-mills, ship-building, etc., into government ownership—and the floods of revolution will go sweeping resistlessly down the valley of our whole industrial and political life.

The Socialist Movement

Meanwhile some anxious comrade asks, where will our bona fide Socialist movement be while these far-reaching reform events are transpiring? THE SOCIALIST MOVEMENT WILL BE IN IT ALL THE TIME AS ONE OF THE PRIMARY CAUSES. In connection with union labor (whether their principal party be called the Socialist party or the Labor party matters little), the Socialists will be incessantly active in every political and industrial struggle. They will inspire their own and the radical movement (even more than they do now) as their numbers increase. They will exasperate the reactionaries and force them in defense of their untenable position to commit more follies of tyranny on the one hand and more acts of concession on the other. They will constantly crowd the radical forces toward more fearless and progressive action as they are now doing in England and every other European country. They will be the real dynamics of the forward movement—and unless the capitalist dam breaks under the insurgent strain, the Socialists will come to political power in a few years and do their revolutionary work. IN ANY EVENT THEIR WORK IS ABSOLUTELY VITAL AT EVERY STEP OF THE WAY along educational, industrial and political lines, and they will surely come to power in the fullness of time to finish the work their struggles have so heroically begun and so constantly inspired.

But if a period of radicalism is necessary or probable, whether long or short, why should not all true Socialists support Roosevelt, LaFollette & Co. and so hasten their victory and the speedier triumph of Socialism?

Simply because such a course on the part of the Socialists would be injurious if not ruinous to the Socialist hope.

It is true that progress is made by compromise between the advance guard and the rear. No army, nor nation can, from the nature of the case, keep up with its most progressive men. ACTUAL PROGRESS CAN GO NO FASTER THAN THE MAIN BODY MOVES. But were it not for the advance guard pushing ahead the main body would not progress so rapidly; and in political affairs it is necessary for the Advance Guard to be strong and far in the lead, else the "compromise" will occur too far backward. The organised Socialist movement, though yet in the minority, is the mightiest force in European politics. Its extreme position and its growing strength in Germany, Austria, Italy, France, England and elsewhere constantly compel the other parties, particularly the dominant parties, to make great concessions to the people. Thus the common people actually get more direct, practical benefit from the Socialist party out of power, solidly organised to press its demands, than they do or could otherwise hope for from any conservative party in power.

THE SOCIALIST PARTY OF AMERICA IS ABSOLUTELY NECESSARY TO EDUCATE THE PEOPLE TO THE PROPER IDEALS, to force concessions for the people from both radical and conservative forces, and to build up a real working class organization to be ready when the time is ripe. THE MORE UNCOMPROMISING SOCIALISTS WE CAN PLACE IN STATE LEGISLATURES AND IN CONGRESS THE GREATER PROGRESS WILL RADICALISM MAKE TOWARD SOCIALISM AND THE SOONER WILL THE SOCIALISTS OBTAIN FULL POWER. Because the power that truly ushers in and rules the new age must have its birth and growth under the former regime and be ready for its task when the time is ripe.

WE COULD HAVE THE CO-OPERATIVE COMMONWEALTH FAIRLY ESTABLISHED IN AMERICA WITHIN FIVE YEARS IF THE PEOPLE WERE EDUCATED UP TO THAT POINT. Therefore, comrade, agitate, educate, organize as rapidly as you can. "The Kingdom of Heaven is at hand," and the people hold the key. Wake them up so they will be ready to use it.

The Social Ultimate

By J. W. Mooney, Tindall, Missouri

We may say that all controversies arise out of the difference in elements of judgment. Even where the validity of particular facts is in dispute the primary cause of the dispute may be traced to conscious or subconscious elements of judgment. If it were not for these determinants in the judgment the truth or falacy of the disputed fact could be reasonably determined on general principles.

Most all the determinants in our judgment are subconscious. They have been organized in brain structure and become so common that we are seldom conscious of their existence or nature. This being the fact they may be true or false and yet be acted on as indisputable without their falseness ever becoming apparent to us.

Our views of social problems are not only determined by what we consider different methods of acquiring truth but also by our fundamental views of what it is possible for man to know and do. Those who are best acquainted with the nature and achievements of man put no limits on his possibilities in any field of his activities. As we go down in the scale of knowledge and intelligence the narrower limitations placed on his possibilities. We hear it declared impossible to do the things that are done every day in astronomy, chemistry, mechanics and sociology. But as we go up in the range of knowledge and intelligence these limitations tend to disappear until we arrive at Herbert Spencer, who was possibly the most intellectual man to put any limits on man's ability to know and do, and his limitation is very broad, no limit at all. But those who hold the doctrine of the "Unknowable Absolute" think more into it than Mr. Spencer could find, and what they think, reacting subconsciously on their judgment, carries them far beyond their own conscious intentions.

All controversies in social science are more or less traceable to the gnostic and agnostic views that men hold of things in general. The principles underlying these views constitute the conscious or subconscious background of their mentation and whether they will it or not they must think and speak from these principles. And controversies must continue to arise among students of social science as long as they differ in their fundamental views of things in general.

A professor in sociology is quoted as saying: "Only those who have a conceited confidence in their own infallibility will pretend to prophesy what the future form of social control will be." Compare this statement with the following: ONLY THOSE WHO HAVE A CONCEITED CONFIDENCE IN THE UNIVERSALITY AND EVERLASTINGNESS OF THEIR OWN IGNORANCE AND LACK OF ABILITY WILL PRESUME TO SAY THAT MAN CANNOT DO FOR SOCIOLOGY WHAT HE HAS DONE FOR NEARLY EVERY OTHER SCIENCE AND ART AND THEREFORE BE ABLE TO FORETELL THE COURSE OF SOCIAL MOTION, AND INTELLIGENTLY DETERMINE THAT MOTION.

Those who have made for the world's progress in every field of human activity have been gnostics in belief—they knew no limitaton to man's knowing and doing. In opposition to those who knew that certain things were impossible of achievement they produced the mechanical wonders of the nineteenth century. In opposition to that same class in the field of sociology they will also do the impossible (?)—reduce social science to the science and art of Social-Industrial Engineering.

The Function of Society

Society, like the liver, lungs or heart of the individual, is an organism that was brought into existence for the performance of distinct functions in the development continuity and enjoyment of life in the human form. Beginning in a very simple organism it has progressed in its development until it is a very complex mechanism. It must continue this line of development until it is able to perform its functions perfectly. WHEN IT BECOMES PERFECT IN THE PERFORMANCE OF THE FUNCTIONS FOR WHICH IT EXISTS IT WILL HAVE REACHED ITS "ULTIMATE." The forces that brought it into existence and have made for its continuous evolution will have come to a balance so there will be no more "social" evolution.

SOCIETY CAME INTO EXISTENCE TO ESTABLISH AND MAINTAIN THE SOCIAL RIGHT OF THE INDIVIDUAL TO THE NATURAL USE OF ALL ITS INTERNAL AND EXTERNAL POSSESSIONS. At every period of history social evolution appears as a continuous line of progress towards the more perfect performance of this function. At no time, even in the so-called "Dark Ages," has it ever lost sight of its "social goal." All down the ages wise men, seeking to know the ultimate of social evolution, have been given glimpses of this goal. The Jewish people, the sociologists of antiquity, developing extraordinary genius in the line of their strongest mentation, were given very elaborate views, not only of the social ultimate, the Kingdom of God, but of many intermediate phases of social evolution. Their prophets covered the history of social evolution to the present time and even beyond to the "social" ultimate. Yet those who deny that the nature of things permits and demands a social goal can not see such a thing though they fall down over it every time they open a history!

Before we can give a more complete definition of the social ultimate we must consider the function of capitalism, rather the function of wealth or industrial capital. The natural function of wealth in all ages has been to give man the time and means of culture, but by reason of the crude means of wealth production the amount produceable above the mere means of existence would, until recently, only give a few the power to properly use their internal and external possessions. Therefore, if there was to ever come a time when all men could have the time and means of culture a capitalistic age had to come and precede it. WEALTH HAD TO BE MADE TO FUNCTION FOR THE PRODUCTION OF ECONOMIC POWER. That we have had such an age, and are still in it, is unquestionable. Practically all wealth has been turned into the production of economic power. Very little has been consumed in the culture of the ruling class.

No individual can fully enjoy the natural use of its internal and external possessions without the time and means for culture. Then we may say that SOCIETY REACHES ITS ULTIMATE WHEN EVERY INDIVIDUAL HAS THE SOCIAL RIGHT AND ECONOMIC POWER FULLY TO ENJOY THE NATURAL USE OF ITS INTERNAL AND EXTERNAL POSSESSIONS. The economic power, the means to do this, exists, but the social right to the use of these means does not exist. The social right is withheld by capitalism and will be withheld until it finishes its function and develops a class capable of carrying on the next function.

Right Use of Economic Power

In the United States capitalism will reach its highest development and most perfect fruitage. Here alone, of all the nations of the earth, it came into perfect unhampered power, setting aside the constitution of the nation and proceeding to function in spite of all law and order. Through its political and economic powers it will continue to sustain its social right to the production and accumulation of economic power until it forces the people to make a general demand for the social right to the use of this swiftly accumulating power. THEN THE PEOPLE WILL GRASP THE POLITICAL POWER THROUGH WHICH TO GRANT AND SUSTAIN THE SOCIAL RIGHT OF EVERY INDIVIDUAL TO THE USE OF ITS PORTION OF ECONOMIC POWER THAT EVERY INDIVIDUAL MAY HAVE THE TIME AND MEANS FOR THE HIGHEST CULTURE.

Once the political power passes into the hands of those who believe in the social right of every individual to the proper use of the economic power society will commence swiftly to evolve towards its ultimate,—towards the time when every individual will have the social right and economic power fully to enjoy the natural use of all its internal and external possessions. When it reaches this point in its evolution the forces that have in all times and places made for its evolution will have reached equilibrium and "social" evolution will cease.

THEN INDIVIDUAL EVOLUTION WILL BEGIN ON A HIGHER PLANE AND MARK OFF THE AGES WITH ITS WONDERFUL ACHIEVEMENTS.

Since that which is will simply pass into the hands of another social class having a different function to perform, there is no reason why we cannot foretell many of the details of how it will do things. It is certain to do all things in the line of its function and do them as fast as it comes into possession of the power to do with. Capitalism is not only developing the economic basis of the next age, but is also developing the social means of handling its products. If this is true we know the means and the use to which they will be put by the next class. Why should it be considered impossible to grasp and combine these simple elements?

When the Socialist press in general, like the "Christian Socialist" in particular, gets out of the rut of old-world philosophy we will get a better view of what we are trying to do and how to do it. Then the Socialist political movement will take on the breadth of the underlying social movement of the world, or will give way for a movement that will take on this breadth. It will become Moral-Intellectual as well as Economic and move with a velocity and conservation of energy that will astonish the old world.

(What Socialism Is)

By Reginald Fenton, Coronado, California

"To fight for Socialism you must understand it; to fight against Socialism you must understand it." Above all you must gain a clear view of what advantage it can be to you and to others.

To start right upon this subject you must understand that Socialism, as a matter of concrete politics and economics, is not yet in existence. It exists only as a Movement, a Theory, and a Party. It cannot come into being as Applied Fact until the Existing System of Social Order shall have been **ABOLISHED**—and that is why **SOCIALISM** is the most tremendous proposition that has ever yet been submitted to the judgment of Mankind.

As a Movement, Socialism is a State of Mind moving a great many millions of earnest souls towards the beautiful object which the Theory of Socialism more or less clearly defines; and though the intellectual theory is still very much beclouded, the spirit within is pure and bright, for it is the subordination of the empiric appetites of personal prejudice and greed, to the scientific necessities of the Common Good—this is the spirit which will unify mankind.

Socialism, therefore, animated by this spirit, is not an academic philosophical proposition which mankind can accept or reject as a mere intellectual speculation; no indeed, that theory, that hope—the hypothesis of the Co-operative Commonwealth—is the scientific interpretation of an evolutionary process which is inevitable, a revolutionary fact which is coming out of the nature and the force of things and which can be no more obviated by personal choice than an eclipse of the sun. And science declares that its outcome, as applied fact, is close at hand. Will you welcome it and prepare the way for its uses, or will you foolishly try to evade and hide from it?

Of Socialism, as it thus manifests its approach, our first National Platform, written with rare insight and scientific logic, says:

"The Socialist Movement is a World Movement—it knows no conflict of interests between worker and worker or between nation and nation.

"Into the midst of the present strain and crisis of civilization, the Socialist movement comes as the one conservative force.

"The Socialist Party comes with the only proposition for intelligently organizing our nation for the Common Good of ALL its citizens.

"Socialism means that all those things upon which the people in common depend (for life, liberty and happiness) shall, in common be owned and administered, and that ALL opportunities shall be open and equal to ALL alike."

The platform concludes by declaring:

"The one grand **OBJECT** of the Party is the establishment of the Co-operative Commonwealth; and the one grand end of the Co-operative Commonwealth is the thorough Democratization of the whole system of the productive industry of mankind, from which will spring the blossom of our Common Humanity and the true freedom of the individual man." And this is logical, for only in the life of the Common Good can each individual person be in real freedom.

You see, therefore, that Socialism is thus officially declared to be, as yet, merely a hope, a theory: a hope founded upon a scientific faith in the orderly persistence of the evolutionary energies; a theory scientifically deduced from observed facts. In spirit, it has been the supreme hope of mankind through the ages, the One Divine Event towards which the human mind has stumbled and staggered, in empiric mists and moral blindness, for all historic time up to within the last three-quarters of a century, since when the mists have been dissolving under the heaven-sent light of a sane economic science, and the blinded eyes of man's moral nature have been gradually opening, so that today this **EVENT** looms up not only inevitable but realizable within the next twenty years.

How shall we then define what is—or rather what will be—this world-transforming evolutionary mutation which is called "Scientific Socialism?"

Socialism, you have seen, is today a "movement"—a quickening spirit in the human mind—which will be materialized by a Body of Means (the Co-operative Commonwealth) for the production of a universally beneficial Product. That "product" will be Socialism Realized: "And there shall be no more curse."

But we specifically designate it "scientific." Let me illustrate. You know what a clock is? Yes, any arrangement of means whereby a person can "tell the time o' day" is—for that person—a "clock." Thousands of different makeshifts have in times past, served people as clocks. These makeshifts were empiric clocks. Just so, our capitalistic system of things is a makeshift, and all past civilizations have been empiric methods by which men have "got along with each other" somehow.

But man has achieved the "scientific" clock—why should we not then achieve a scientific civilization? The scientific clock is an organised Means arranged and applied upon mathematical principles deduced from the absolute first principles in which the uses of "Time" are constituted. The object of this means from these principles is to render a certain product, namely a specific series of distinct "events," intellectually recognizable and practicably applicable to human needs, by each and any who have use for the product we call "time o' day." That is, this body-of-means, rightly functioning, will pour forth a stream of product which each and everyone, by putting him or herself into rationally intelligent conjunction with the uses of the instrument, can take for use: and to the uses of that product he can trust his life. Why? Because the Means is a "scientific" Organism and the Product is Scientific Truth.

That's the sort of thing "materialised" Socialism will be. It will be a scientifically deduced and organised Body of Means, functioned for rendering a specific Product, scientifically true, the summation of "all that matters" to mankind, namely, sparkling Life, sane Liberty and clean happiness. Products scientifically true—"the leaves of that tree shall be for the healing of the nations," the satisfaction of the human necessities of every man, woman and child who shall rationally and intelligently become conjoined with the uses of the Instrument (the Co-operative Commonwealth), satisfactions imparted without private privilege or personal discrimination; satisfactions consumed without detriment to any by another's use thereof; and to these uses of the product from that means the consumers may safely entrust themselves, their lives, their liberties and their hopes of happiness—why?—because the entirety of Socialism Embodied and Applied will be Scientific Truth.

But Socialism, I have said, is as yet merely a hope, a theory, a quickening spirit. In propagating Socialism therefore we must present to those whom we would teach, the leading ideas in the theory of its scientific application. Hitherto an undue proportion of propagandist energy has been wasted in showing up the unfitness of the existing machinery of our guess-work civilization. But it is one of the great Facts of history that the only way in which a "mutation" for the better has ever come about, has been when—abandoning the fight against the **EFFECTS** of a decaying system—some striking personality has generated a "new spirit"—a new "movement"—by formulating a clear idea and a working theory of a distinctly **BETTER SYSTEM**, and intellectually and rationally proving that it will produce better **EFFECTS**. This very thing Jesus did by His Message and that is what the enlightened minds who in these latter days have "scientifically" formulated that Message for us in the Doctrine of the "scientific" Co-operative Commonwealth, have done. And it seems to me that the most common sense proof that the Co-operative Commonwealth is "scientifically" a better system and will give better returns to mankind than the System of Capitalistic Competition, will be found in the scientific principle laid down by the Standard Socialist Text Books as to the Distribution of the immediate output of the physical mechanism of the System. The very same principle which is the administrative essence of the Message of Jesus Christ. In studying Socialism for teaching others, therefore, you should get clearly into your minds that in the last analysis, **"SOCIALISM" CENTERS IN THE JUST ADMINISTRATION OF THE PRODUCT** and not in the machinery. The machinery is designed to be operated by co-operative energy, and by the just distribution and wholesome consumption of the immediate product of that co-operative effort, through the machinery of the System of Socialism, each separate, individual person will gain the benefit of the satisfaction, the freedom and the sense of mutually reciprocating happiness flowing from the realised consciousness of the solidarity of the entire human Race as the Family of God.

But you want a definition. It is not easy to get a mental grip on something of which there is not, and never has been a physical, practical, concrete sample anywhere in the world to refer to; but try it this way. Born of the quickening spirit of the subordination of the empiric appetites of the individual will, to the scientific necessities of the Common Good, Socialism will be, when realised, the "resultant" in the practical region of the mind of man and in the natural environment of his life activities of a scientifically deduced and organised **RECONSTRUCTION** of the canons of religion, morality, civil law and industrial economic arrangement; that is, a radical revolution in the intellectual opinions and in the practical affairs of mankind, on a communal, a national, a universal scale; founded on the everlasting principle of the created-being of Man, namely the solidarity of the entire "interests" of the human race.

With these new rules of life the Co-operative Commonwealth will be functionally organised to serve the innumerable and varied necessities of the multitudinous individualities into which the human race has outwardly divided itself.

At this point again I want to remind you of that dreadful "Gate of Death" through which—and there is no other way at all possible—Socialism must and can only come into actual, and applied existence: namely, the stupendous fact of the inevitable evolutionary abolition of the legal principle of private privilege, or, as it has been styled, the Institution of Private Property, from the constitution of civilization and as practical fact in the economics of human inter-relationships. If you would be a scientific Socialistic propagandist you must accept this requirement of success at its full literal meaning, for the Co-operative Commonwealth will be organised upon the collective ownership of all "capital-means," nothing excepted, as a Social Trust; it will be operated by the co-operative exploitation of all capital-means—for **SERVICE** only; and administered for the impartial distribution of all commodity-product—for **USE** only. In the Socialistic Universe there "will be no place found" for the principle or for the practice of private, personal "capitalism."

I told you it was not an easy thing to state the position of the "Scientific Socialist." Will Irving says: "Socialism, when you scratch a little deeper than the surface is not an easy thing to understand." And again, "Socialism is a theory founded upon the most abstruse economic knowledge." So bear with me for trying to dig so deep and to fly so high. And yet, the fact itself, conceived and looked at from a sufficiently elevated stand-point, is so simple that the mind of a little child realises it in practice. For scientific Socialism is the normal order of the civilization which is in the heavens, and when it shall materialise here on earth—as with cataclysmic shock it will—it will simply be that Divine Commonwealth proclaimed by Jesus of Nazareth and which His Apostles attempted to propagate under the designation of the Gospel of the Fellowship of Christ. Just **THAT**—scientifically organised, scientifically operated, scientifically administered—"commodis humanis inservire" (to minister to the comfort of mankind).

In the Co-operative Commonwealth (with apologies to Mr. Kipling):

> None but the Master shall praise us,
> And none but the Master shall blame;
> And no one will work for money,
> And no one will strive for fame,
> But all for the joy of service—
> And each—in the Socialist Plan—
> Shall work at the thing he's best fit for
> For the good of his fellow man.

Our Premium Offers

Until September 15 we will send premiums to club getters as follows for the semi-monthly **CHRISTIAN SOCIALIST** to be pro-rated later upon the Weekly sub-list:

For $1.00 we will give **TWO** sub cards (or 2 orders for two subs) and throw in as a premium a beautiful crimson cloth bound copy of Moyer's Songs of Socialism, or the Golden Rule Republic or Maud Muller's Ministry, or any other 25c worth of literature listed in this paper.

For $2.00 we will send **FOUR** sub cards (or 4 orders for four subs) and give as a premium three copies of Spargo's great "Torch of Liberty" in sheet music, or any other 50c worth of literature listed in this paper. (Notice by list what excellent combinations you can make.)

For $3.00 we will furnish **SIX** subs and any $1.00 book on our list.

For $5.00 you may have **TEN** subs and any $2.00 book listed.

We can furnish any book published by Kerr & Co. as a substitute for the above according to price.

You may send your orders for subs with cash a few at a time and allow them to accumulate for the larger premium, if you desire. If so, always state in your letter that you desire the enclosed orders to apply on your club.

Those who send orders for ten subs will receive honorable mention in the paper.

Of course, those who take advantage of the offer of five subs for $2.00, or twenty subs for $6.00, will receive no further premiums. Our object is not to enable our workers to sell the paper cheaper, but to get something worth while for their work.

COLD BLOODED BUSINESS

"Vacation for an employee is a good thing for an employer," says Mr. Rockefeller. "It enables him to find out just how much his employee is worth. And, of course, it may show an employee how easily he can be replaced." It is a cheerful (?) message to hand out in the vacation season.—Chicago Record Herald.

The Creed of a Socialist Preacher

By Everett Dean Martin, Pastor People's Church, Dixon, Illinois

[It is worthy of note and a source of immense encouragement that religious men of all creeds, Jew and Gentile, Catholic and Protestant, Orthodox and Liberal, are finding their highest humanitarian ideals in Socialism. The excellent and interesting creed of Comrade Rev. Martin can just as truly be expressed in terms orthodox enough for any bishop.]

Religion is man's symbolic appreciation of the Mystery of Existence in terms of his struggle to live. Its historical traditions, sacramental rites, theological doctrines are not objects of faith, but figurative expressions of faith. True religion is not a system of metaphysical speculation about the constitution of the Universe, neither is it a compilation of moral precepts—philosophy about life. It is life, the direct expression of the will to live.

To mistake religious symbols for the facts of faith, to hold them as objects of belief is idolatry. The ability to carve mental images into wood and stone is not sin, it is art. Idolators are not all heathen, but are found wherever men confuse images, even though they are mental images, with the facts of life. Idolatry is spiritual starvation, just as if, to use a homely illustration, a lodger in a city should attempt to sustain life by buying and hoarding up meal tickets.

While people have been in need of the means of life, the doctors of organized Christianity have been chiefly concerned about the size and form of the meal ticket. All the historic creeds of the Church show this idolatry at a glance. The "Apostles'" Creed, for instance, has much to say about the mysteries of the birth, death and resurrection of Jesus, but it leaves the spirit of Jesus out—nothing of what He would have us to do, nothing of His own faith, of His passion for justice, of His love for mankind, of His moral ideals expressed in the sermon on the mountain, nothing of His great hope of the Kingdom of Righteousness on earth.

The same may be said of creeds in general, the Athanasian, the declarations set forth by Augustine against the Pelagains, and the creeds of Protestantism. The Reformation began as true religion. It was a breaking out of a new type of spiritual energy. It was the expression of the most genuine religious passion of an age. It was the demand of men for life, real life, not a make-believe. It came from the heart of the people. Huss, Luther, Melancthon did not, could not have created the Reformation; it created them. It would have happened had they never lived. It is impossible for class-room or cloister to hand a religion down to the masses.

The Reformation, however, did not permanently remain a popular movement, for, save in instances such as the uprising of the German peasants, the early Baptists, and Quakers, it soon settled down into a system of teaching about life. It began as a revolution and finished as a theological debate. The German peasants were put down and the Augsburg Creed was made. Zwingli died fighting for religious freedom and Calvin reigned in Geneva. English Puritanism cut off the head of Charles I—and then made the Westminster Confession!

The religion of Jesus cannot be explained in terms of doctrine, but only in terms of life. It was not a theology to be taught by the doctors, but a popular awakening which the doctors were unable to understand. Jesus did not come to reveal to men, out of high Heaven, information otherwise unattainable, but He expressed, organized, identified Himself with the strongest spiritual yearnings of His age. In all that He said and did He dealt with real men, with the forces that govern their lives, their relations with one another and with God, their loves, hopes, failures, wrongs, sorrows, burdens, struggles for existence, possibilities. Primitive Christianity understood that; it was neither a body of teaching nor an institution.

Its evangel was the "Good News" of the Kingdom of God on earth, as opposed to then existing kingdoms. It proclaimed a new "olam," "aion"—social order, in opposition to the existing order, "the present evil world." Its apostles had the reputation of turning the world—society—up-side down, so that the first should be last and the last first. He who has not felt the strain of class consciousness running through the Bible is like one hearing a symphony and not recognizing the theme. Christianity originally was an experience, and, more than an individual experience or even a number of individual experiences, it was a common experience, a historical movement, an awakening of the disinherited proletarian classes of the Roman Empire.

The followers of Jesus were first known as the Ebionim—Poor. Their simple creed that "Jesus is the Messiah" was not so much a methaphysical dogma of the Incarnation, as a social ideal, soon to be established, with the precepts of the sermon on the mount as its constitution, by this wonderful, Anointed Servant of Jehovah. It was not because of their philosophizing that the upper classes of Rome persecuted the Christians, but because of their social [illegible]. Rome regarded them much as Capitalism now regards the Socialists and for the same reason. It is interesting to read how [illegible] Roman society was by this strong young giant rising from the depths of submerged humanity.

To be sure this new arrival was not always polite, he was frequently extravagant, even fanatical in his words and deeds. His manners were sometimes offensive to the effete Roman gentleman. Youth is always a non-conformist, and this one, raw from the heart of the millions, and caring so little for the intricacies and artificialities of custom whereby men guard their privileges was like many another assertion of life, fresh from the heart of Nature.

It was not because the early bishops had less delicacy than the Pagan philosophers that they could associate themselves with this Christian movement, but they were men of heart, they understood, they could recognize reality when they saw it. They saw beneath the surface of the movement, the Spirit of God working out the salvation of the world.

There is much talk among us of a revival of religion. Many things may indicate that such an awakening is near at hand, but it cannot come, as many seem to expect, through a rekindled interest in historic creeds. It will not have its origin among those who moralize about life. But it will come in the form of a demand for life on part of the disinherited masses of our day. It will permeate all society with new moral values, with a reassertion of the humanity of men, and the sacredness of life. The consciousness of eternal values slumbering in the heart of the race will find new symbolic expression in the uprising of our proletariate to grasp the prize of freedom and manhood. It will place life above the means of life, the development of personality above the machinery of our present industrialism, the selfhood and happiness of men and women and children above stocks and dividends and properties.

Such an awakening must inevitably retouch the experiences of life with a new charm of religious enthusiasm and bring us nearer Jesus. This spiritual quickening is now here for those who have the eyes to see it.. In many localities it is still sub-conscious, but its influence is beginning to be felt in everything with which our age deals. It is Socialism.

To be sure, much of it is crude. Sometimes these Socialists out of the enthusiasm of the "religion of labor" may say or do things that shock, for they are developing a new psychic type. Predatory interests today, just as in the Roman Empire, are more easily scandalized by these evidences of social dynamic than by the sham and rottenness and injustice of the present order.

Socialism is a movement rather than a theory, and even though it still is occasionally expressed in terms of philosophical materialism of the Nineteenth Century, those who come near enough to it to feel the pulsebeat of its throbbing life will be convinced that here is religion.

The most serious question facing our churches today is, will they be able to organize the most powerful spiritual activity of our day? Or must the new life, as in the First and Sixteenth centuries, find that they which were its own receive it not, and therefore be obliged to create new means of expression?

It is to be expected that in a capitalistic society the church cannot exist untainted. Too often the practices and ethics of the mart choke back its gospel. There are too many churches whose minister is made to feel that he is the employe of the largest giver. Instinctively the workers feel these things and it must be admitted that the very class among whom the religion of Jesus originated are now to a large extent out of touch with the Christian Church. But the Church is not dead to these things. Its response to the social needs of the times has during the last few years been amazing. Nearly every leading denomination has taken up the task of social service and with marked results upon the religious [illegible] of the church. But it is still following rather than leading in the movement. It is not enough to enter upon some phase of social service as a side issue. IT IS THE BUSINESS OF ORGANIZED RELIGION as Hoffding suggested TO BE THE PILLAR OF FIRE AND CLOUD THAT LEADS US ON RATHER THAN THE AMBULANCE THAT FOLLOWS IN THE REAR AND PICKS UP THE WOUNDED. The Church without the gospel of the Kingdom has little in common with Jesus.

All this has a strong bearing upon the basis of organization, or creed. The tendency to minimise creeds is wrong, if it means the church has no definite reason for its existence. On the other hand, the revolt from theological dogma is a wholesome sign. Metaphysical speculation, historical tradition have little bearing upon the purpose of the Church as it is pictured to the faith of today. Why cannot the purpose of our organisation be expressed in terms of the modern demand for life? The following is an attempt to express the Christian religion in such terms:

1. We believe that the Mystery of Existence is conducive to the realization of our ideals.

2. We believe in Truthfulness and Righteousness and Love as constituting the true revelation of the Soul.

3. We believe that all men are our brothers, and we desire no privilege for ourselves which entails added burdens or suffering upon any human being, and we seek the largest life for all.

4. We believe that to all our brothers the right to live is sacred, and that this right involves the right to a place to live upon this earth, free and untrammeled access to the materials of labor, the whole product of their toil, and a just share in the benefits of the progress of civilization. These things we believe we owe to one another as children of God.

5. We believe that private property in social wealth, the taking advantage of men by withholding them from the means of life, the present struggle of all against all for possession of the necessities of life, the self appropriation of the products of the labor of others, without an equivalent of useful service, the attempt to estimate success in life in terms of material values and the resistance of evil by force and strife stand condemned in the light of our best knowledge as unbrotherly, unnecessary and contrary to true religion.

6. We believe that God is revealing Himself in the facts of social evolution and in the corresponding mental and moral development of men, and that this revelation is known to us in form of a better social organization, toward which we believe we are moving.

7. We believe that the present movement for the realization of this in our industrial relations is the true spiritual meaning of our times, and to it we consecrate our lives.

8. We believe that all these things are explicitly set forth or necessarily implied in the teachings and life of Jesus of Nazareth, whom in company with all Christians we regard as our leader.

9. We believe that the Church is the historic expression of the Christian religion, organized for the proclamation and realization of the true human life on earth.

Therefore we welcome into our Fellowship all who in their hearts respond to the Christians' prayer, Thy Kingdom come, Thy will be done on earth.

Rabbi Answers Archbishop

No. Yarmouth, Me., Feb. 23, '10.

Dear Comrade Carr:

In an address given some weeks ago, Archbishop O'Connell chose to speak of Socialism and Socialists in the following temperate (?) language. "To them nothing is sacred; neither God, nor His altars, nor His ministers, nor home, nor native land, nor wife, nor family. * * * * * No fatherland, no banner, no fireside, no altar, no law, no ruler, no God. Thus are summed up all the damnable negotiations of this satanic doctrine, which overturns with one fell blow all the holiest principles of human life. No wonder that, where the voice of these prophets of evil is listened to and obeyed, the disorder of hell reigns."

In an address given at Temple Israel, Boston, Sunday morning, Rabbi Charles Fleischer picked up the gauntlet with His Grace and made a reply so notable that it seems to me deserving a wide publicity.

"I am no Socialist," he said, "but I rejoice in the privilege of coming to the defense of the one social organization of our day which makes mankind its practical business, which is warm with the passion for human justice, and which not only accepts the ideal of human brotherhood, but is more active than any other agency in making it a reality."

In reply to the specific allegations of the Archbishop, Rabbi Fleischer said among other things: "I confess that there is inherent antagonism between dynamic democracy, which regards all institutions as temporary and progressive, and a static church, which regards itself as self-justified and fixed and established forever.

"Instinctively autocracy—whether in church or state or finance—fears and hates democracy." * * * * * "It will not avail to hurl names at Socialism. Autocracy vainly calls the movement 'revolutionary,' financial orthodoxy stupidly denounces it as 'destructive,' and the church impotently scolds it as 'satanic.'

"Socialism, as a doctrine or a cause, is neither theistic nor atheistic, neither religious nor irreligious. It is purely an economic doctrine and program, and its one purpose is economic justice. If the average Socialist does not seem to respect God's altars and ministers, this may be due to the more or less justified conviction that these are dedicated to the support and the sanctifying of economic orthodoxy and iniquity, or to an exclusive other worldliness which his bitter struggle to maintain himself in this world robs him of the spirit to consider.

"As to 'hell reigning where the voice of these prophets of evil is listened to and obeyed'—I am not expert on the subterranean complexion of affairs, but I do know that a more nearly heavenly condition obtains for the worker in autocratic Germany, where the five millions of Socialistic votes has opened up the nation's ear to 'the voice of these prophets of evil,' than obtains here in plutocratic America, where among other inalienable rights, the humblest working man and his family have the right —to starve."

The Rabbi closed his answer to the Archbishop by asserting that to neglect to appreciate the importance of Socialism—or to minimise the "determination of the workers of the world to secure justice is to be guilty of blind folly and to invite a cataclysm of our republic."

The fact that such an eminent man and a non-Socialist should feel a responsibility in the matter and deliver yourself so bravely moves me to send the above to you with the thought that you may find it of sufficient value to include it in your columns.

Yours very truly,
(Rev.) Orville J. Gupell.

THE WAY TO CONVERT PEOPLE TO SOCIALISM is to get them to read the CHRISTIAN SOCIALIST. See our prize offers for subs and DON'T BE A SHIRKER. Be a WORKER.

THE CHRISTIAN SOCIALIST

Issued Semi-Monthly

PUBLISHED BY
The Co-Operative Printing Company
5623 Drexel Avenue · Chicago, Illinois

Phone, Midway 2540

Entered as second-class matter January 19, 1907, at the postoffice at Chicago, Ill., under act of Congress of March 3, 1879

Subscription Price - - 50 Cents Per Year

EDITOR
Rev. Edward Ellis Carr

CONTRIBUTING EDITORS
Rev. Eliot White.................New York City, N. Y.
Mr. Harvey P. Moyer.....................Chicago, Illinois
Mr. Oscar F. Donaldson...............Webster City, Iowa
Rev. George Willis Cooke.........Boston, Massachusetts
Mr. George H. Strobell...............Newark, New Jersey
Prof. Edward J. Ward.....................Rochester, N. Y.
Rev. Paul H. Castle.....................Carterville, Illinois
Rev. J. Stitt Wilson....................Berkeley, California
Rev. Carl D. Thompson.............Milwaukee, Wisconsin

SUCCESS

By Henry Victor Morgan

I hold that man alone succeeds
Whose life is crowned by noble deeds,
Who cares not for the world's applause
And scorns vain custom's outgrown laws,
Who feels not dwarfed by nature's show,
But deep within himself doth know
That conscious man is greater far
Than ocean, land or distant star;
Who cares not for the world's applause
His worth by office he may hold,
But feels himself as man alone
As good as king upon a throne;
Who battling 'gainst each seeming wrong
Can meet disaster with a song,
Feel sure of victory in defeat,
And rise refreshed the foe to meet;
Who only lives the world to bless,
Can never fail—HE IS SUCCESS.

The True Objects of Government Industry and Commerce Are One

The proper object of government is the establishment of justice, prosperity and happiness among all the people governed—this is in harmony with all "democratic principles" so loudly professed by Americans and the "brotherhood of man" so loudly professed by all Christians, yet there is not and never has been (so far as history teaches us) such a government on the earth. Every government exists for the purpose of enabling certain aristocrats—whether of blood, military skill, political chicanery or money—to rule and fleece the common herd for their own enrichment. The few by force or fraud have always exploited the many, and the ruling class, upon whatsoever assumption its claims were based, has enslaved and robbed the multitude.

The founders of the American government not only authorized chattel slavery for blacks, but feared the control of the nation by the common white people and ordered the National government with practically four houses of Congress—only two of which were to be elected by the people—so that the Senate could block the House, the President could block both House and Senate unless they were two-thirds agreed, and the Supreme Court could annul the actions of all the other three—the Senate, and the Supreme Court not being elected by or amenable to the people. Here is aristocracy in the saddle with a vengeance. The popular will cannot express itself so directly in America as in England where the acts of Parliament are law beyond the power of king or courts to annul. Whereas our courts have continually usurped authority until they not only annul any law they please, but make laws at their will by arbitrary rulings and injunctions. And the courts have always served the ruling classes against the interests of the people, they have generally sided with the rich against the poor. These facts are notorious beyond the need of specific illustration.

If ever there was a plutocracy on this earth America is one. Money rules, and manhood, womanhood and childhood suffer want, degradation and misery. Everything in America is for sale—houses and homes, lands and laws, the honor of men and the virtue of women, even the marriage bond, and the lives of little children. The marts of mammon are glutted with bargains and those who bear upon their hands and brows "the mark of the beast" are eager to "buy and sell." And the so-called "servants of the people," the aldermen, legislators, congressmen, senators, judges and presidents, are among the very ones who most make merchandise of the welfare of the people they profess to serve.

Yet the government SHOULD be and MUST be run in the interests of the many and not the few. AND THE PEOPLE HAVE THE POWER NOW, if they only knew how. They must be taught their power and how to use it. They must have Direct Legislation, which is one of the main essentials of Socialism—but ABOVE ALL THEY MUST BE TAUGHT THE REAL MEANING OF THE CLASS STRUGGLE whereby the many have heretofore been ruled and robbed by the few. Then their ballots will count for genuine freedom and self-government through Direct Legislation.

* * * * *

The proper object of industry is the creation of wealth—food, clothes, homes, education, recreation—to satisfy the needs of all the people, yet never in all the history of the world has any nation conducted its industries for this purpose. Farms are not run to feed the people, but to make profit out of their hunger; wool and cotton are not grown to clothe the people, but to make profit out of their nakedness; coal is not dug to warm the people, but to make profit out of their coldness. ALL PRODUCTION IS PRIMARILY FOR PROFIT, NOT FOR USE. This is why flour is loaded with pulverized stone, sugar with sand, coffee with false berries, and medicines and all drinks with innumerable poisonous adulterations. The tradesmen do not really in their hearts delight in killing people, but "business is business" and production is for profit, not for use; so the people must die by the millions on the altars of mammon before their time.

Could anything be more silly, more monstrous, more insane?

If the people were helpless, they might continue to bear it in sickness, misery and death; but THE PEOPLE CAN OVERTHROW THIS FOOLISH SYSTEM WHENEVER THEY WISH AND ESTABLISH A SYSTEM OF PRODUCTION FOR USE ONLY WHICH WILL AFFORD PLENTY FOR ALL.

Meanwhile poverty is wellnigh universal and always has been. Never has there been a nation in any age or clime—with the possible brief exception of the early Judean Theocracy—where the mass of the people have enjoyed plenty. In every nation the many have been very poor, the few very rich. And, remember, it was not "the idle, the shiftless, the drunken, the worthless who were poor," it was those who did the useful work.

THE HONEST, PATIENT, PRODUCTIVE TOILERS—THOSE WHO RAISED THE FOOD, MADE THE CLOTHES, BUILT THE HOUSES AND ROADS, CREATED THE BOOKS AND PICTURES, TAUGHT THE SCHOOLS AND PREACHED THE TRUTH — THESE HAVE EVER BEEN POORLY FED, POORLY CLOTHED, POORLY HOUSED. AND THIS MUST EVER BE SO UNDER THE COMPETITIVE PROFIT SYSTEM, FOR THE VERY REASON THAT THEY DO USEFUL WORK INSTEAD OF EXPLOITING OTHERS BY FORCE OR FRAUD.

And it is as certain as the law of gravity that an awakening world will in self-defense soon cease this foolish, unjust plan and adopt a system of PRODUCTION FOR USE ONLY, whereby everyone may have plenty. This can only be done by co-operative industry through government ownership and control. This means Socialism.

It has been estimated that the able bodied men and women between the ages of 21 and 50 years could easily produce enough working three hours a day with the aid of modern machinery to keep the whole nation—old and young, sick and well—in luxury, if the wasted energy of capitalism were saved and sanely applied. And it is only a question of a little time until the people will do this, for nothing can stop them when once they clearly understand. AND THE SOCIALISTS ARE TEACHING THEM. This is our great work.

* * * * *

The proper object of commerce is the exchange of commodities in such a manner that the lack of one community can be fully supplied by another, so that the country that raises much grain can supply
6—C SOC ...:.......................waymptj—r
the fruit-producing region with bread in exchange for fruit, and so that the famine-stricken region may be relieved from where abundance is found. Yet no country ever managed its commerce with this noble purpose. Commerce as a rule has been inspired only by the greed for profit, even a famine or war is taken advantage of to raise the price of bread and build up fortunes at the expense of human life.

SUCH THINGS CANNOT LAST. Our faith in the growing mind and soul of man, his increasing intelligence and goodness, is so great that we believe the people will soon establish a system of general commerce—as they have the postal service—for the welfare of the whole people. Surely it is as needful for the government to distribute food, clothing, etc., as it is to carry letters.

* * * * *

Socialism proposes that the people shall own and use collectively through government for their own advantage the means of producing and distributing wealth, and that all this business and government shall be carried on in a truly democratic manner through Direct Legislation. Then government of PERSONS will give way to government of THINGS. Then politics will truly be the business of all and business will be the politics of all. BUSINESS AND POLITICS FOR ALL WILL BE MERGED INTO ONE. Thus the people will manage their own affairs, conserve their own interests and have plenty for all. Thus for the first time in human history will the true objects of government, industry and commerce be achieved.

When you have read all the articles in this issue, especially the editorials on Roosevelt and on "The True Objects of Government, Industry and Commerce," Mooney's "Social Ultimate," Fenton's "What Socialism Is" and Martin's "Creed of a Socialist Preacher," you will fully realize that THIS PAPER IS "WORTH A CENT" for propaganda. It may be had in bundles of ten or more at one cent a copy, $4 for 500 copies, $7.50 for 1,000.

Although we printed several thousand extras of the July 15 number containing Prof. Fagnani's splendid address on the "Religious Aspects of Socialism" and the editorial on "Prizefighting and the Battle of Life," there are less than 2,000 left. If you want any more of these excellent papers, order quickly, for they will soon be gone.

The demand for the August 1 issue (containing Russell's great poem on John Brown, the editorial on "Business and Politics," the "White Slave Traffic" report and Moyer's splendid article on "Revolution Against Reform") was so great that a second edition has been printed—and they are going fast. "A hint to the wise." Some say it is the greatest propaganda number we ever put out.

Sebastian's Ideas

John Sebastian, vice-president of the great Rock Island Railroad System, has returned from Europe full of concern about the railroads of the United States. He sees their magnificent opportunity for expansion and the chance to make millions of dollars in profits—provided the government lets them alone; but threatens that there will be very little improvement in railroad equipment and service in America until the government quits meddling with railroad legislation. The railroad owners will make no attempt to improve in the face of hostile laws, he says.

Very well. The Italian railroad magnates tried the game of allowing their property and service to deteriorate, partly for graft and partly on account of "hostile legislation"—and the Italian government promptly took possession of all the railroads in Italy, and already vast improvements have been made in equipment and service to the great joy of the people and the benefit of the government itself.

Mr. Sebastian also states: "We are making inroads on the industrial populations of Switzerland, Germany and Norway. American railroads have a vast army of agents in those countries encouraging emigration of a class of people who will take up our western land and make prosperous communities along our railroads. The Rock Island is making a special effort along this line and there are many in those countries who will appreciate the possibilities of homesteading."

This affords another illustration of the fact that it is not alone pressure of European poverty, but the alluring representations of railroad and steamship agents, that causes so much emigration from Europe. All over Europe, especially in Italy, Greece (even to Asiatic Syria), Poland, Russia and the Scandinavian countries, agents of railroads, steamships, mines and steel mills are scattering false circulars concerning the fabulous wages paid in America and the tremendous demand for workers—while there are millions of unemployed and millions of ill-paid workmen already in our land. The objects of these falsehoods are (1) to fill the steerage of west-bound ships with patient, hopeful, ill-kept, but highly profitable passengers; (2) to rapidly settle the lands along the railroads and enlarge the wayside towns in order to promote profitable traffic; (3) to flood America with surplus workmen who must take small wages or die, so that American strikes may be more easily broken and American workmen more easily kept in hopeless slavery and want.

It is a fine scheme, bred in the cold, hard heart of the glittering, deceptive, merciless god of gold; but even the most oppressed workmen from Europe are becoming saturated with the principles and spirit of unionism and Socialism and are learning to fight successfully against their oppressors, as the McKees Rocks strike clearly shows.

Nevertheless it is high time that our comrades in Europe were caused to realize that their coming to America will but play into the hands of the capitalist class and hinder the progress of Socialism.

THE WORKINGMEN OF ALL COUNTRIES ARE NOT "UNITING" WHEN THEY ALLOW THE CAPITALISTS TO PLAY THEM AGAINST EACH OTHER IN THE INTEREST OF GREED AND FOR THE PURPOSE OF BREAKING DOWN THE DEFENSES OF LABOR.

An exchange commenting on the general movement to prohibit the reproduction of the Reno prize fight in moving picture shows says: "A great deal of money has been expended in preparing the films, but it is far better that the money should be lost instead of human lives." What? How can you make such confession? If you go that far, why not say: "A great deal of money has been expended buying up land to speculate on, but it is far better that the money should be lost than that the generations of workers, present and future, should be pastured." —Farmers' Journal.

We have on hand a large quantity of miscellaneous back numbers of the CHRISTIAN SOCIALIST which we will sell in bundles at less than the original cost to us in order that these papers may be scattered by the Comrades to do their work all over the country. These copies are as good as any, for, as a rule, the date on our paper makes no difference, as people read it for the leading articles rather than for any other matter. You may have these papers in bundles to one address at the rate of 50c per hundred or $4.00 per thousand for propaganda work. This is a bargain. Let us send you a bundle to use right away. (Of course, this offer does not apply to any of our great special editions.)

Mrs. J. J. Quantz

Among the comrades whose warm, unfailing kindness brightened the editor's lonely pilgrimages as lecturer for Socialism, none were more generous and faithful than Mr. and Mrs. J. J. Quantz, of Spencer, North Carolina, at whose home he had the pleasure of stopping on more than one occasion.

Mrs. Quantz was an invalid, and they were very poor, yet their courage and loyalty as comrades were beautiful to see. Having been for many years a Socialist, Comrade Quantz's path as a union printer in the South was not strewn with roses—nor gold. Though extremely gentle, kind and unassuming in manner, he was a persistent agitator, and therefore his job and the wages appertaining were not always certain. During the thirty-two years of their married life, Mr. and Mrs. Quantz were forced to live apart at intervals aggregating eight years, owing to his being compelled to go from city to city in search of work at his trade; for the time was, and is in most cities yet, when a man must talk and act to suit the boss in politics as well as at his daily grind or lose his job.

But Mrs. Quantz bore her trials through sickness and poverty very sweetly and never lost hope for the great cause of human emancipation. She was an ardent friend of the CHRISTIAN SOCIALIST and never missed a chance to get a new subscriber or to distribute a bundle. She was a member of the Lutheran church and one of the greatest griefs of her life was the slowness of the church to accept and proclaim the truths of Socialism. She was the means of converting a number of people to Socialism, however, among whom was a minister who afterward spoke and wrote for Socialism until his death.

About two weeks before her death she reminded her husband that their subscription to the CHRISTIAN SOCIALIST was about to expire, and said: "We must not let the paper stop; for I believe Comrade Carr was as much inspired to start the CHRISTIAN SOCIALIST as Luther was to start the Reformation."

Mrs. Quantz was the mother of three children, only one of whom, John, remains.

Toward her bereaved husband and son we feel the greatest sympathy, sorrowing with them, and with them remembering the gentleness, goodness, intelligence and courage of the long-suffering loved one who has gone from them to the spirit land. May her rest and peace be deep and sweet and may they live worthy of her high and brave ideals.

Comrades, even Socialists must die, and they all need the hope of immortality—to die with—and to leave with loved ones left behind.

From The Comrades

"Put out the weekly as soon as possible. You are doing a work in a line no other paper can do."—D. R. Miley, Ohio.

"Dear Comrades—I want to try and help to make the CHRISTIAN SOCIALIST a weekly. I believe it will be a great thing to have the paper come every week with the Sunday School lesson in it and that would give it a chance to get into the Sunday Schools and help us to argue the lesson from the Socialist point of view. You will find enclosed $5 as a donation to the CHRISTIAN SOCIALIST. I collected this money from the comrades in the bridge shop at Steelton, Pa."—Wm. Shutt.

Comrade Shutt had enough love for the cause and our paper to make this effort to raise this helpful donation. Many comrades who cannot give much themselves to help make the paper a weekly can do as this comrade has done if they will only try, especially those who have been distributing copies of the C. S. among their friends and fellow-workmen. We must have all the help we can get or we cannot win out in our new plan. Do not be afraid to ask. You can use your courage for no better purpose. May many other comrades do likewise.

Mrs. Robert Miller of Ava, N. Y., has been doing all she could among her neighbors with sample copies, subs and personal work to interest them in the Cause of Socialism. We learn from a recent letter that she is seventy years old. She has been one of our loyal comrades, devoted to this paper for years. She writes: "I am very glad the paper is to be a weekly and am pleased with the work of the Christian Socialists. May the dear Lord spare you many years to work for the cause. * * * Hope I may be able to send a yearly contribution to the Christian Socialist Fellowship. Think it just a grand institution." May the young comrades who read what this dear one of seventy is doing be led to go to work at once. Who could ask for better opportunities than we have just now to spread the searchlight truths of Socialism.

Another loyal comrade of Pennsylvania sent us $5 for twenty Baptist preachers' subs to be placed on our list. She writes: "We are very happy to learn that we will have a weekly visitor instead of waiting two weeks for the CHRISTIAN SOCIALIST. It always seems so long to wait for the splendid things therein to encourage, to enlighten and to benefit each reader. We will send help again as soon as possible." There are seven Socialists in this comrade's family.

From far-off Alaska Comrade Chas. H. Rogers sent a bunch of seven subs to cheer us in our work for the success of the Cause.

"I am glad to know you are going to make the C. S. a weekly. Socialism made a Christian of me and I am glad some of the ministers are taking hold. I am sorry the church did not lead the movement instead of following. I will help all I can. The CHRISTIAN SOCIALIST must not be alowed to fail."—W. B. Holmes, Alta, Canada.

With this letter came a good donation and some subs.

Robert B. Ringler, state secretary of Pennsylvania, sent in his renewal and says: "I enjoy the paper very much and would not like to be without it."

L. A. Davidson, secretary of Local Miltonvale, Kansas, ordered a bundle to distribute at a Methodist college located in his city. We trust this local will not cease to sow the CHRISTIAN SOCIALIST at that college. The good seed will bear a wonderful harvest in such soil. Beg the funds, if you haven't them, to get this paper read by those students. Remember, students are centers of influence.

"Please send me 100 copies of the June issue of your paper. For the next two months you can look for a larger order from me. We intend using them for propaganda work among the church membership with a view of securing subs."—J. B. Edens, Monmouth. Ill.

Oh, if the locals would only realize the importance of using this paper among the church people!

W. C. Francis of Texas, a dear old soldier comrade, sends $1 and writes: "I want to donate the CHRISTIAN SOCIALIST $1 per quarter of my little Confederate pension. It is only $11 per quarter, but I will try and give that much to help build up the paper. May the Lord bless the good work."

Frank O'Hare, Kansas City, Mo., ordered a hundred copies of Songs of Socialism, and writes: "I have handled several hundred of them and they are very popular. Every woman's committee could use ten to fifty. I sold forty one day here on behalf of the local."

Comrade Geo. E. Watts of Salt Lake City, Utah, sent for two dozen Songs of Socialism.

One of our prize winners writes: "I am not a Christian, but I value the CHRISTIAN SOCIALIST very highly and I know that if the comrades would give it the circulation it deserves we would make greater progress among the church people."—C. E. Martin, Severly, Pa.

A Methodist minister of Ohio ordered a bundle of the July 15 issue to send to his friends, and writes: "I have served already a number of charges and have propagated the all around Gospel of our Lord, social and spiritual. Although you have not heard much about me I have been gaining subscribers for your paper right along and expect to do for it in the future as much as possible, *because I believe in it.*"

"My heart is with you and I know you are doing a noble work for the Cause. Keep right on and *feel* that thousands of earnest souls that you know nothing of are with you night and day backing up your efforts and appreciating your sacrifices. The present may be dark, but the future is *ours* so sure as God is God."—W. Scott Garner, Tunnelton, W. Va.

This is a sacred benediction which touches our hearts.

Comrade Dreitzler of Lorain, Ohio, sends two subs and writes: "I would like to do more to make the CHRISTIAN SOCIALIST a success, but am penned up in the steel plant twelve hours per day, seven days per week, and my wages are so small I can scarcely get along with them. I have been trying to get some one to secure subs for the paper, but have not succeeded. But I will do what I can. It seems to me Socialism must come before long."

Oh, how long the time must seem to the weary toilers who do not even have one day in seven to rest, but must work on and on to keep their families from starvation! You comrades who have a better heritage should be stirred to work harder to break their chains and bring freedom to the millions of captives who are but machines in this competitive strife.

CHRISTIAN SOCIALIST FELLOWSHIP FINANCIAL REPORT

July, 1910

Receipts			
Cash in Secretary's office....		$ 3.35	
Cash in Treasurer's office....		5.00	
Dues, Centres	$ 15.10		
Dues, at large	6.80		
Contributions to Secretary...	6.30		
April offering, St. Louis Centre	5.00		
Supplies	.15		
Contributions to General Treasurer	137.50	170.85	
			$179.20
Expenditures			
Postage	$ 3.15		
Printing	5.00		
Christian Socialist	1.15		
Typewriter payment	5.00		
Traveling expenses, General Secretary	5.30		
Salary General Secretary.....	100.00		
Salary General Secretary, back account	56.00	$175.60	
Cash in Secretary's office.....		3.60	
			$179.20

Balance due on Secretary's salary, $15.

REV. WM. A. WARD, General Secretary.
HARVEY P. MOYER, General Treasurer.

The will of the late Chief Justice Fuller disposed of more than a million dollars worth of property. Did he "save" it out of his salary?

"Where love is, God is; and where God is, life must ever be." The Socialist movement is love actively striving for race realisation and emancipation, and God is surely in it.

Socialist Post Cards

We have in stock a quantity of three excellent Socialist Post Cards. They can be mailed with a one-cent stamp, placed in a letter, or handed out direct. Also a good thing to slip in the mail boxes of flats and apartment buildings.

One card gives Frances E. Willard's most famous remarks in favor of Socialism, another contains quotations about Socialism and Christianity by famous European Socialists, the third presents the widely approved statement of What Socialism Means which has frequently appeared in the CHRISTIAN SOCIALIST. (The last includes Collective Ownership, Private Ownership, Direct Legislation and a New System of Money.)

These cards may be obtained for 10c per dozen, or 50c per hundred—all one kind or assorted.

SOCIALIST CARTOON

Capitalism, the Deadly Upas Tree Which Blights the Whole World, our great, startling, convincing cartoon with the Tree, the Devil, the Preacher and the Socialist figure, is just the medicine for temperance men at this time. It shows how all evils root in the profit system. It appears in our famous Temperance Special, along with some of the most interesting and convincing articles you ever read. One cent per copy in bundles, $4 for 500, $7.50 for 1,000.

The Golden Rule Republic
No Utopia

By W. H. RANDALL

A clear, comprehensive portrayal of the probable methods of government, industry and life under Socialism. A big lot of information for only 25 cents.

THEY MUST
OR
God in the Social Democracy

By REV. HERMAN KUTTER, Minister of the New Minster at Zurich, Switzerland.

The Most Fiery, Forceful, Fetching Book yet written on Religion and Socialism

THE VOICE OF A TRUE PROPHET

This rare book and the Christian Socialist a whole year for only $1.00, the price of the book alone.

We are looking at life with eyes that see through the medium of natural processes. This has changed many of our ideas and made a new expression of world old truths necessary.

The Workingman's View of the Bible

is an attempt to do this. The workingman of today must understand and use natural processes. He gives and will establish this viewpoint.

READ THE BOOK
Price by Mail, $1.30

The O. F. DONALDSON CO.
Webster City, Iowa

Current Literature

FROM THE BOTTOM UP is truly "a unique autobiography of a ditch digger, soldier, miner, preacher, Socialist"—the pathetic, thrilling, charming story of the life of Rev. Alexander Irvine, written by himself in the simplest, sweetest, frankest manner possible. It is astonishing how a man can speak so frankly of his own mind, soul and body without affectation or offense. The book certainly does "read like a romance," for "truth is stranger than fiction" and far more interesting.

The struggles of a bright, brave, but very poor Irish lad as he tried to climb the ladder of life; his heroic fight against moral contamination and physical degeneration; his adventures by sea and land; his success and his unselfish renunciation of personal gain and honors for the welfare of the working class all combine to make an entrancing story which is told with rich Irish wit, quaint naivette and striking force. It makes one admire and love Irvine and pity him because of his struggles and sorrows; but above all (and this is the prime purpose of the book) it helps the reader to a better understanding of the brutal, inhuman, ungodly system under which children grow up amidst want and vice and men and women are crushed to the ground.

The fact that Irvine has for some years been the lay minister of a great, rich church in New York, where he has preached Socialism on Sunday nights to unprecedented crowds, and from which he has just now been driven by the plutocratic vestry, will add interest to this excellent book. Published by Doubleday, Page & Co., New York. $1.50 net. Postage 10 cents extra. Order of the CHRISTIAN SOCIALIST.

WILD OATS, a novel by James Oppenheim, with a foreword by Edward Bok, editor of the Ladies' Home Journal. This tells the love story of a sweet, pure, beautiful "wild rose" girl and of a handsome man who had sown "wild oats," but afterward reformed and tried to be a worthy husband and father.

The author paints the Springtime in New York in a ravishing, artistic manner and tells of the growing love of Edith and Frank in a masterful, chaste, passionate, exquisite way. The greater part of the book is joyful and sweet. The tragedy is briefly, terribly told, and the "hero" who had "had his fling," who had "sowed his wild oats" and then fully reformed, is left in his anguish with an invalid wife and a blind baby to remind him of his former folly.

The book is simply, graphically, chastely written. Every boy and girl over fifteen years of age, and every parent, should read it. THE VITAL IMPORTANCE OF THE YOUNG OBTAINING SUCH INFORMATION AS THIS BOOK GIVES CANNOT BE OVERESTIMATED. Published by B. W. Huebsch, New York. $1.20 net. Postage 10 cents extra. Order of the CHRISTIAN SOCIALIST.

TOGETHER is the title of a 600 page novel by Robert Herrick, whose purpose is good and whose story is interesting, but which contains rather too much scandal. Marital disappointment and adulterous affections are not quite so common, even among the rich and well-to-do, as the book implies. And in many parts of the story the author leaves one in doubt whether he winks at free love or condemns it. But the book turns out all right—leaving, however, a bitter taste in one's mouth concerning Margaret, one of the most likeable characters, whose brief elopement to "the Windward Isles" evidently did not permanently impress her favorably enough to tempt a repetition.

The real hero and heroine of the book—if we except poor Vickers, who wasted his own life through blind infatuation and then died to save his sister's honor—are plain, honest, old Steve and his big-souled, faithful wife, Alice. They were people really worth while—like our grandparents, for instance, and knew the real values in life, honor, love, loyalty, children and a laborious, simple life.

As a revelation of railroad graft and business chicanery in general and of the artificial, inane, useless, temptation-infested lives of the women of "the leisure class," the book will do good. And its conclusion is surely sound: that a husband and wife should dwell together, should have many concerns of life in common outside the bedroom, nursery and dining-room. They must dream together, study together, plan together, work together. They must be united in body, mind, soul, ambition, service and achievement. Published by the MacMillan Company, New York. $1.50 net.

WHEN A MAN MARRIES, by Mary Roberts Rhinehart, is about as foolish a story as could well be imagined. Intended only for fun—unless the revelation of the selfishness, foolishness and uselessness of fashionable life is deliberate. A divorced man, a lady friend who temporarily impersonates his former wife to prevent a rich, old maid aunt from learning of his divorce, the old aunt, the divorced wife, a policeman who was asleep in the cellar, a burglar whose unknown presence causes all sorts of mysteries and suspicions in the house, and a half dozen other people who were attending a party at Jim's, are all quarantined for smallpox, deserted by the servants and "bottled up" tighter than Cervera's fleet at Santiago for ten days. The complications, prevarications, conflicts, afflictions and ridiculous circumstances generally, including new love and old jealousy, which grew out of this strange and embarrassing situation afford keen amusement for the reader of light literature. The Bobbs-Merrill Co., Indianapolis. $1.50 net.

The Knights Templar squandered enough money last week in street decorations, lavish display and extravagant feasting and revelry to put the CHRISTIAN SOCIALIST on safe ground for all time. If men love to spend money for mere pomp, should not the friends of this paper give large amounts to make it a great permanent success?

The Catholic Clergy and The Social Question

The CATHOLIC FORTNIGHTLY REVIEW continues to print discussions of the questions of Socialism in a wiser, fairer spirit than any other of our Catholic exchanges.

A recent issue contains another of Rev. Dr. John A. [illegible]'s arguments in favor of Essential Economic Socialism, an article on "Surplus Value," by Rev. Joseph Rickaby, S. J., and the following extracts from other papers:

THE CLERGY AND THE SOCIAL QUESTION FROM THE CASKET, vol. 57, No. 52: (The caption is ours).

"The social question is the great problem of the twentieth century. Theory and speculation concerning it will prove abortive unless steps are taken to give them practical shape. THE HOPE OF THE WORLD SEEMS ULTIMATELY TO LIE IN THE POWER OF AN INTELLIGENT CHRISTIAN DEMOCRACY. As leaders in this democracy the clergy can do a great deal of good if their energy and zeal be wisely directed. The church, however, is not bound to find a solution for an economic question, BUT SHE IS IN DUTY BOUND TO SAFEGUARD MORAL PRINCIPLES AND HUMAN RIGHTS. Nor does she extend her protecting egis to some such principles and rights to the exclusion of the rest. The exponents of her mind, then, would do well to keep this in view in their attitude towards Socialism. TO DWELL MUCH ON THE RIGHTS OF PROPERTY AND TO SINK OTHER RIGHTS EQUALLY SACRED INTO THE BACKGROUND MIGHT PROVE DISASTROUS. The economic democracy which undoubtedly exists today as well as the political, might be driven, by such conduct, into an attitude of hostility towards the church. 'Consequently,' to quote Dr. John Ryan, writing in the CATHOLIC WORLD, 'unless the clergy shall be able and willing to understand, appreciate and sympathetically direct the aspirations of economic democracy, it will inevitably become more and more unchristian, and pervert all too rapidly a larger and larger proportion of our Catholic population.'"

"The CATHOLIC FORTNIGHTLY REVIEW keeps on insisting that mere denunciation of Socialism will not cure its evils nor stay its advance. AND WE AGREE ENTIRELY WITH THE LEARNED EDITOR OF THE REVIEW. Whilst there are many things in Socialism which we are bound to condemn, THERE IS MUCH IN IT WHICH WE MAY NOT ONLY ACCEPT, BUT WELCOME. What we need is a consistent and intelligent study of Socialism in order that we may be ready to separate the chaff from the wheat."—Newark Monitor, Vol. XI., No. 53.

Exercise vs. Disease

One might say that disease is eternally after us. It is watching for a chance to attack us, and whenever we divert from that which is normal we lower our vital resistance or lessen our strength, and are liable to be attacked by disease, and we make this possible simply because of the depleted vitality that results from causes within our own control. Consumption, the terrible scourge, is really caused by inactivity, by the accumulation of dead cells. It is nothing more than a vast quantity of catarrhal poisons in the blood seeking an outlet. This fearful disease can be cured in its very first stages, with but little more than muscular exercise. If the complaint has advanced to any great extent, then more stringent measures are necessary, more careful dieting, and various other aids, must be used, but at the outset of this complaint, if you will follow what is termed an ordinary wholesome diet, remain out of doors as much as possible, breathe pure air, walk, run. and exercise all the various muscles of the body, it will disappear in a remarkably short time.

The forefathers of the present generations of American stock were a race of hardy pioneers. These pioneer Americans did not need physical culture exercises. They lived in the open air. Their living rooms were well ventilated—they did not know how to make them otherwise. They were compelled to take all sorts of strenuous outdoor exercise. This vigorous muscular activity was essential to their health. They knew little or nothing about developing strength. They had to make active use of their muscles to get food and clothing, and build the houses that were essential to their comfort.—Bernarr Macfadden in *Physical Culture*.

Splendid Sheet Music

A magnificent solo with thrilling, revolutionary words by John Spargo, with stirring melody and full piano accompaniment by Platon Brunoff, in regular sheet music form—"The Torch of Liberty," for only 25c. (Regular 50c style.) Three copies for 50c. You will enjoy the deep harmonies and inspiring rhythm of the music and the words will lift you to the heights of enthusiasm. Every Socialist family where there is a piano or organ should have copies of this great song. Order of the CHRISTIAN SOCIALIST.

The Mills of Mammon

J. H. Brower's thrilling novel, "The Mills of Mammon," so interesting, so sad, so terrible, may be obtained of the CHRISTIAN SOCIALIST for $1.10. It is a regular $1.50 book. You may have "The Mills of Mammon" and a 50-cent CHRISTIAN SOCIALIST sub both for $1.40, or "The Mills of Mammon" as a premium with six 50-cent CHRISTIAN SOCIALIST subs. Get busy.

Twenty Sub Cards for Five Dollars

The cheapest possible way to buy sub cards for the CHRISTIAN SOCIALIST—absolutely the only way to get them so cheap and the very limit—is to send $5 and get twenty yearly sub cards at once. Then you can sell them at the regular price, 50c each, and clear $5 on your work, or give them away as missionary propaganda. This is the very best way to make your money work for the cause of Socialism.

Good Ammunition Cheap

We are having a clearance sale of miscellaneous back numbers of the CHRISTIAN SOCIALIST at the sacrifice price of 50c per hundred, or $4.00 per thousand. (These prices do not apply to any of our great specials.) Buy a barrel of this giant powder and make a noise like a Socialist in your community.

Books to Read

Order of the Christian Socialist

THE MAIN POINTS OF SOCIALISM is a bright, clear, instructive and helpful pamphlet by Walter C. Benton, one of the best 10c pamphlets published, neatly gotten out with plain type, good book paper and handsome pink cover. It gives various authoritative definitions of Socialism, then a broader view, discusses the question of how to deal with the trusts, tells how the people may get possession of the wealth of the nation, and ably answers thirty questions often asked about Socialism. Better buy this booklet. 10c.

BISHOP SPALDING ON SOCIALISM, a strong, scholarly and religious essay, worthy of the attention of every thoughtful person. The Right Reverend F. S. Spalding, of Salt Lake City, Protestant Episcopal bishop of Utah, is a real revolutionist, and every Socialist should diligently circulate this striking leaflet. 10c per dozen, 60c per hundred, $4 per thousand.

PROGRAM OF CHRISTIAN SOCIALISM FOR CHURCHES. An address by Rev. Edward Ellis Carr, full of good suggestions. Especially good to hand preachers and church workers. 3 copies 5c, 12 for 10c, 50 for 30c, 100 for 50c.

THE TEACHINGS OF SOCIALISM. The excellent paper by Rev. Wm. A. Fromm, recently printed in the Christian Socialist. Unsurpassed. Four large pages. 3 copies 5c, 10 for 10c, 50 for 40c, 100 for 75c, 1,000 for $6.00.

THE RELIGION OF LABOR and other essays, by Rev. Harvey Dee Brown, Ph. D. Besides the complete essay on "The Religion of Labor," this rare pamphlet contains a striking article on "The Seat of Poverty" and two excellent essays on "Spiritual Elements in the Socialist Movement." 30 pages. 5c each, twelve for 50c, $3.00 per hundred.

WHAT THE CHRISTIAN SOCIALISTS STAND FOR. By Rufus W. Weeks. Shows relation of the Christian Socialists to God, to Christ, to the Church and to humanity. 10c per dozen, 60c per hundred, $4.00 per thousand.

THE SOCIALISM OF JESUS. By Rufus W. Weeks. A scholarly and helpful exposition of the social message of Jesus. One of the best booklets to loan or give to religious people. 48 pages. 10c each, five for 50c, twelve for $1.

WHAT'S SO AND WHAT ISN'T. By John M. Work. Answers many objections to Socialism in a vigorous, snappy way. Considered by many the most effective piece of propaganda for the price. 10c.

MEN AND MULES. By Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. More than a million copies sold. Excellent to break the ice with. 10c each, 6 copies 50c, 20 copies $1.00, 100 copies for $4.00.

CONSTRUCTIVE PROGRAM OF SOCIALISM. By Carl D. Thompson, City Clerk of Milwaukee. A much needed book. Shows what Socialists are doing and can do in city councils, legislatures and parliaments. Only 10c. Get one sure.

THE CAPTIVE CITY OF GOD. By Richard Heath. Printed in London, England. Shows how the church is ruined by Mammon. Through the benevolence of a friend we are able to furnish these remarkable books for 25c each.

THE STRUGGLE FOR EXISTENCE. By W. T. Mills. The greatest American work on scientific Socialism. $2.00.

PRINCIPLES OF SCIENTIFIC SOCIALISM. By Rev. Charles H. Vail. So clear, instructive, convincing that many declare it is the most useful Socialist book for the price. Paper, 35c. Cloth, $1.00. "Modern Socialism," by the same author, 25c.

MAUD MULLER'S MINISTRY. By Rev. James L. Smiley. A sweet, well-written story of how Maud Muller DID marry the Judge after all, and how they suffered persecution and worked together for Socialism. Well worth the money. Paper, 25c.

POVERTY. By Robert Hunter. Cloth, $1.50. Everyone should read this great and awful book, in which the actual condition of the American people is clearly revealed. No one can talk on economics intelligently without these facts and figures.

CHRISTIANITY AND THE SOCIAL CRISIS. By Prof. Walter Rauschenbusch. The latest and best American book on Christian Socialism. $1.50, postage paid.

THE ANCIENT LOWLY. By C. Osborne Ward. An exhaustively instructive study of the workers from before the time of Moses. Gives the real cause and meaning of the Exodus, explains the communism of Jesus and the apostolic church, and traces the pathetic, terrible, heroic labor struggle through ancient Greece and Rome. Throws astonishing light on the early Christian movement. Every student, especially every minister, should have it. A monumental work, entirely unapproached. Two large volumes, $2.00 each.

RUSSIA'S MESSAGE. By English Walling. The heart cry of a great people in birth agony. The voice of the awakening world. 466 large pages, 33 pages of illustrations. The greatest contribution to recent Socialist literature. $3.00.

LINCOLN AND OTHER POEMS. By Edwin Markham. Price, $1.00.

THE BELLS [illegible]. By Richard [illegible] Newman. A novel of rare wit, satire, wisdom and humor. Supposed to be written of the inhabitants of a small town by the 12-year-old son of the minister. It is a rich portrayal of the world in miniature under capitalism, showing how business, politics, religion and social life are affected. You will enjoy its keen shafts, its boyish frankness and originality. $1.50.

SOCIALISTS AT WORK. By Robert Hunter. The result of two years' personal study of Socialism in various countries of Europe. One of the most timely and vital contributions to American literature. Everyone interested in Socialism should have a copy. Cloth, $1.50.

CAPITAL. By Karl Marx. Revised edition, translated by Ernest Untermann. The economic basis of Socialism. No one is well read in economics who has not read Marx. Three volumes. Price, $2.00 each.